

A 7 4 2
SERMON
OF
Repentance,

Preached by that worthy
Martyr, Master I O H N
BRADFORD,

Who suffered in Smith-field
Anno Domini 1555.

MAT. 417.
*Amend your lines, for the Kingdome of Heav
is at hand.*

LONDON,
Printed by I O H N HAVILAND for
HENRY BELL, and are to be sold at his
house in Eliots Court, in the little
Old-Bayley. 1631. *

SERMON OF REPENTANCE



Preached at the Bodleian Library
 on the 17th of May 1722
 by the Rev. Mr. John Hales
 in the Year of our Lord 1722

Printed by John Hales
 at the Bodleian Library
 in the Year of our Lord 1722
 M. T. 417.
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A

FRUITFULL

Sermon of Repentance,

made by the constant Martyr

of Christ Master IOHN

BRADFORD.

1553.

MAT. 4. 17.

Amend your lives, for the Kingdome of
Heaven is at hand.



The life we haue at this
present, is the gift of
God, in whom wee
liue, moue, and are;
and therefore hee is
called Iehoua. For
the which life, as we

should be thankfull, so may we not in any
wise vse it after our corrupt fantasies;
but to the end for which it is giuen and

A 3

lent

lent vs, that is, to set forth Gods praise and glory, by repentance, conuersion, and obedience to his good will and holy lawes: whereunto his long suffering doth (as it were) euen draw us, if our hearts by inpenitency were not hardened. And therefore our life in the Scripture is called a walking: for that as the body daily draweth more and more nere his end, that is, to the earth: euen so our soules draw daily more and more nere vnto death, that is, saluation or damnation, Heauen or Hell.

Of which thing, in that wee are most carelesse and very foolcs, (for wee alas, are the same to day wee were yester day, and not better or ncerer to God, but rather ncerer to hell, Satan and perdition: being conetors, idle, carnall, secure, negligent, proud, &c.) I thinke my labour cannot bee better bestowed than with the Baptist, Christ Iesus, and his Apostles, to harpe on this string, which of all other is most necessary, and that in these daies most specially. That string is that faith one: Forsooth, brother, the string of Repentance, the which Christ our Saviour did vse, first, in his Ministry; and as
his

his Minister at this present, I will ble
vnto you all : Repent, for the Kingdome
of Heauen is at hand.

This sentence thus pronounced and
preached by our Saviour Iesus Christ,
as it doth command vs to repent, so to the
doing of the same, it sheweth vs a suffi-
cient cause to stir vs by therunto, name-
ly, for that The Kingdome of Heauen
(which is a Kingdome of all ioy, peace,
riches, power, and pleasure) is at hand, to
all such as doe so, that is, as doe repent.
So that the meaning hereof is, as though
our Saviour might thus speake present-
ly : Sirs, for that I see you all walking
the wrong way, euen to Satan, and vn-
to hell fire, by following the Kingdome of
Satan, which now is coloured vnder the
vaine pleasures of this life, and foolish-
nesse of the flesh, most subtilly, to your
vtter vndoing and destruction : behole,
and marke well what I say vnto you :
The Kingdome of Heauen, that is, an
other manner of ioy and felicity, honour
and riches, power and pleasure, than you
now perceiue or enioy, is euen at hand
and at our backs : and if you will turne
again, that is, repent you, you shall most

truly and pleasantly feele, see, and inherit it. Turne againe therfore, I say, that is, Repent, for this toy I speake of, euen The Kingdome of Heaven is at hand.

Here we may note, first the corruption of our nature, in that to this commandement, Repent you, hee addeth a cause, For the Kingdome of Heaven is at hand: For by reason of the corruption and forwardnes of our nature, God unto all his Commandements commonly either addeth some promise to prouoke vs to obedience, or else some such sufficient cause, as cannot but tickle vs vp to hearty labouring for the doing of the same: as here to the commandement of doing penance, hee addeth this reason or cause, saying, For the Kingdome of Heaven is at hand.

Againe, in that hee ioyneeth to the Commandement the cause, saying, For the Kingdome of Heaven is at hand; wee may learne, that of the Kingdome of Heaven none (to whom the ministry of preaching doth appertaine) can be partaker, but such as repent and doe penance. Therfore, dearly beloved, if you regard the Kingdome of heauen, in
that

that you cannot enter therein, except you repent: I beseech you all of every estate, as you desire your owne peace of conscience, to repent and doe penance. The which thing that yee may doe, I will endeavour my best now to helpe you, by Gods grace.

But first, because we cannot well tell what Repentance is, through ignorance, and for lacke of knowledge, and false teaching: I will (to beginne withall) shew you what repentance is. Repentance or Penance is no English word, but we borrow it of the Latinitis, to whom Penance is a fore-thinking in English, in Greeke a being wise afterwards: in Hebrew a conuersion or turning; the which conuersion or turning, in that it cannot be true and hearty, unto God especially, without some good hope or trust of pardon, for that which is already done and past, I may well in this sort define it; namely, that penance is a sorrowing or forethinking for our sins past, an earnest purpose to amend, or turning to God with a trust of pardon.

This definition may be divided into three parts: first, a sorrowing for our sins:
 Secondly,

Secondly, a trust of pardon, which otherwise may be called, a perswasion of Gods mercy, by the merits of Christ, for the forgivenesse of our sins: And thirdly, a purpose to amend, or conuersion to a new life. The which third, or last part cannot be called properly a part, for it is but an effect of penance, as towards the end ye shall see, by Gods grace. But lest such as seeke for occasion to speake euill, should haue any occasion though they tarry not out the end of the Sermon, I therefore diuide Penance into the three aforesaid parts:

- 1 Of sorrowing for our sinne.
- 2 Of good hope, or trust of pardon.
- 3 Of a new life.

Thus you may see what Penance is: a sorrowing for sin, a purpose to amend, with a good hope or trust of pardon.

This penance not onely differeth from that which men commonly haue taken to be Penance, in saying and doing our enioyned Lady Psalters, seven Psalmes, Fastings, Pilgrimages, Almesdeeds, and such like things: but also from that which the more learned haue declared to consist of three parts: namely, Contrition,

trition, Confession, and Satisfaction.

Contrition, they call a iust and a full sorrow for their sinne. For this word, iust and full, is one of the differences betwene Contrition and Attrition.

Confession, they call a naming of all their sinnes in the eare of their ghostly Father: for as (say they) a Judge cannot absolue without knowledge of the cause or matter: so cannot the Priest or ghostly Father absolue from other sins, than those which he doth heare.

Satisfaction, they call amends making vnto God for their sinnes, by their vniuerse workes, *Opera indebita*, Workes more than they need to doe, as they terme them. This is their penance which they preach, write, and allow: But how true this stuffe is, how it is to bee allowed, taught, preached and written, let vs a little consider. If a man repent not vntill he haue a iust and full sorrowing for his sins (dearely beloued) when shall he repent? For in as much as hell fire, and the punishment of the devils, is a iust punishment for sinne: In as much as in all sin there is a contempt of God, which is all goodnesse, and therefore there is a desert of
all

all illnesse: Alas, who can beare or feele this iust sorrow, this full sorrow for our sinnes, this their contrition, which they doe so discern from their attrition? Shall not man by this doctrine rather despaire, than come by repentance? If a man repent not vntill he haue made confession of all his sinnes in the eare of his ghostly father: if a man cannot haue absolution of his sinnes, vntill his sinnes bee told by tale and number in the Priestes eare: in that (as Dauid saith) none can understand, much lesse then utter all his sinnes: *Delicta, quis intelligit?* Who can understand his sinnes? In that

12. David of himselfe complaineth elsewhere how that his sinnes are ouerflowed his head, and as a heauy burthen doe oppresse him; Alas, shall not a man by this doctrine, be vtterly driuen from repentance? Though they haue gone about, something to make a plaister for their sores of confession or attrition, to assuage this stufte; bidding a man to hope well of his contrition, though it be not so full as is required; and of his confession, though he haue not numbred all his sinnes, if so bee that he doe so much as in him lieth:

dearely

dearely beloued, in that there is none, but he is guilty herein (for who doth as much as hee may?) thinke ye that this plaister is not like salt to soze eyes? Yes undoubtedly, when they haue done all they can for the appeasing of consciences in these points, this is the summe, that we yet should hope well: but yet so hope, that wee must stand in a mannering and doubting whether our sinnes be forgiven. For to beleue *Remissionem peccatorum*, that is, To be certaine of forgiveness of sinnes, as our Creed teacheth vs, they count it a presumption. A abomination, and that not onely herein, but in all their penance as they paint it!

As concerning satisfaction, by their *Opera indebita*, Vndue workes, that is, by such workes as they need not to doe, but of their owne voluntarinesse and wilfulnesse, (wilfulnesse indeed:) who seeth not monstrous abomination, blasphemy, and euen open fighting against God? For if satisfaction can be done by man, then Christ died in vaine for him that so satisfieth, and so reigneth he in vaine; so is hee a Bishop and a Priest in vaine. Gods law requireth loue to God with all
our

2. our heart, soule, power, might, & strength: so that there is nothing can bee done to God-ward, which is not contained in this Commandement: nothing can bee done ouer and aboue this. Againe, Christ requireth to manward, That wee should loue one another as hee loued vs. And thinke you, Beloued, that wee can doe any thing toward our neighbour, which is not herein comprized?

- Yea, let them tell mee, when they doe any thing so in the loue of God, and their Neighbour, but that they had need to cry, *Remitte nobis debita nostra*, Forgiue vs our sins. So farre are we off from satisfiing. Doth not Christ say, When you haue done all things that I haue commanded you, say, that you be but vnprofitable seruants? But nothing to my Lord, saith God. Yea, workes of supererogation (yea, superabomination) say they. Whatsoeuer things are true (saith the Apostle Saint Paul) whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there bee any praise; haue you them in
your

your minde, and doe them, and the God of Peace shall bee with you. Beloued, this lesson well regarded, would pull vs from popish Satisfactory works, which do deface Christs treasures and Satisfaction.

In Heauen and in Earth was there none found that could satisfie Gods anger for our sins, or get Heauen for man, but onely the Son of God, Iesus Christ, the Lion of the tribe of Iuda: who by his blood hath wrought the worke of Satisfaction; and he only is worthy of all honour, glory, and praise: for he hath opened Reue
the Booke with the seven scales.

Dearely beloued, therefore abhor this abomination, euen to thinke that there is any other satisfaction to God ward for sinne, then Christs blood onely: Blasphemy it is, and that horrible, to thinke otherwise. The blood of Christ purifieth 1 Ioh
(saith Saint Iohn) from all sinne. And therefore he is called the Lambe slaine Reue
from the beginning of the world, because there was neuer sinne forgiven of God, nor shall bee from the beginning, vntill the end of the world, but only through Christs death: Wrate the Pope and his Prelates as please them, with their Pardons,

done, Purgatory, Purgations, Placeboes, Trentals, Diriges, works of Supererogation, Superabomination, &c.

3.25. I am he (saith the Lord) which putteth away thine offences, and that for my owne sake, and will no more remember thine iniquities. Put mee in remembrance (for wee will reason together) and tell mee what thou hast for thee to make thee righteous. Thy first father offended sore, &c. And thus writeth Saint Iohn, If any man sinne, we haue an Advocate (saith he) with the Father, euen Iesus Christ the righteous, and he is the propitiation, or satisfaction for our sinnes.

As in the fourth Chapter hee saith;
4.10. That God hath sent his Sonne to bee a propitiation or satisfaction for our sinnes: According to that which Paul writeth, where hee calleth Christ a mercifull and faithfull Priest, to purge the peoples sinnes. So that blind Buzzards, and peruerse Papists they bee, which yet will prate, our merits or workes to satisfie for our sinnes, in part or in whole, befoze Baptisme, or after.

For to omit the testimonies I brought out of Iohn and Paul, which the blinde cannot

cannot but see: I pray you remember the
Text out of Esay, which euen now I re-
hearsed, being spoken to such as were
then the people of God, and had bene a
long time, but yet were fallen into grie-
uous sinnes, after their adoption into the
number of Gods children. It is for mine Esa
owne sake (saith God) that I put away & 4
thy sinnes. Where is your parting of the
stake now? If it be for Gods owne sake,
if Christ be the propitiation: then recant,
except you will become Idolators, ma-
king your workes God and Christ. Say
as Dauid teacheth: Not to vs Lord, not to Psal
vs, but to thy Name be the glory.

And it is to be noted, that God doth
cast in their teeth, euen the sinne of their
first father, lest they should thinke that
yet, perchance, for the righteousnesse and
goodnesse of their good fathers, their sins
might be the sooner pardoned, and so God
accept their workes.

If they had taken satisfaction for that
which is done to the Congregation pub-
likely, by some notable punishment, as in
the Primitive Church was vsed to open
offenders, sparkles whereof, and some
traces yet remaine, when such as haue

sinned in adultery, goe about the Church
 with a Taper in their Shirts: or if they
 had made Satisfaction for restitution to
 man-ward, of such goods as wrongfully
 are gotten, the which true penance can-
 not be without: or if by Satisfaction
 they had meant a new life, to make a-
 mends to the Congregation thereby, as
 by their euill life they did offend the
 Congregation; in which sense the Apo-
 stle seemeth to take that which hee wri-
 teth in 2 Cor. 7. where the old Interpre-
 ter calleth *Apologiam* Satisfaction, which
 rather signifieth a defence or answering
 againe. If, I say, they had taken Satis-
 faction any of these waies, then they had
 done well, so that the Satisfaction to
 God had bene left all only to Christ.

Again, if they had made confession,
 either for that which is to God priuately,
 or for that which is to the Congregati-
 on publikely, either for that which is a
 free consultation with some one learned
 in Gods Word, and appointed thereun-
 to, as first it was vsed, and I wish were
 now vsed amongst vs, either for that
 which is a reconciliation of one to ano-
 ther, it had bene something: yea, if they
 had

had made it for faith, because it is a true demonstration of faith, as in Paul we may see, when he calleth Christ the Captaine of our Confession, that is, of our faith, (and so Confessors were called in the Primitive Church) such as manfully did witnesse their faith with the perill of their liues: if, I say, they had taken it thus, then had they taken it right well.

And so Contrition, if they had left out their subtil distinction betwene it and Attrition, by this word, iust & full, making it a hearty sorrow for their sinnes, then would we neuer haue cryed out against them therefore. For we say Penance hath thre parts: Contrition, if you vnderstand it for a hearty sorrowing for sinne; Confession, if you vnderstand it for faith, of free pardon in Gods mercy, by Iesus Christ: and Satisfaction, if you vnderstand it not to God-wards, (for that onely to Christ must be left alone) but to man-ward, in restitution of goods wrongfully or fraudulently gotten, of name hindered by our flanders, and in newnesse of life: although, as I said before, and anon will shew more plainly, by Gods grace, that this last is no part of penance

indeed, but a plaine effect or fruit of true penance.

I might here bring in examples of their penance, how perilous it is to be imbraced: but let the example of their graund Sire Iudas serue, in whom we see all the parts of their penance, as they describe it, and yet notwithstanding he was damned. He was sorry enough, as the effect shewed: he had their contrition fully, out of the which hee confessed his fault, saying: I haue betraied the innocent blood: and thereunto hee made satisfaction, restoring the money hee had receiued. But yet all was but losse, hee hanged by himselfe, his bowels burst out, and he remained a child of perdition for euer. I would with that this example of Iudas in whom ye see the parts of their penance, contrition, confession, and satisfaction, would moue them to penance, and to describe it a little better, making hope or trust of Gods free mercy a peece thereof, or else with Iudas they will warre all.

Werchance these words, contrition, confession, and satisfaction were vsed as I haue expounded them at the first. But in that we see so much danger and hurt by
vsing

vsing them without Expositions: either let vs ioyne to them open Expositions alwaies, or else let vs not vse them at all, but say as I write, that penance is a hearty sorrow for our sinnes, a good hope or trust of pardon through Christ, which is not without an earnest purpose to amend, or a new life. This penance is the thing whereto all the Scripture calleth vs. This penance doe I now call you all vnto: this must bee continually in vs, and not for a Lent season, as we haue thought, this must increase daily more and more in vs: without this we cannot be saued.

Search therefore your hearts all, all swearers, blasphemers, liars, flatterers, lewd or idle talkers, iesters, bribers, couetous persons, drunkards, gluttons, whoremongers, theues, murtherers, slanderers, idle liuers, negligent in their vocation, &c. All such and all other that lament not their sinnes, as hope not in Gods mercy for pardon, and purpose not heartily to amend, to leaue their swearing, drunkenness, whoredome, couetousnesse, idlenesse, &c. All such, I say, shall not or cannot enter into Gods King-
 B 3 done,

dome, but hell fire is prepared for them, weeping and gnashing of teeth: whereunto alas, I feare me, very many will needs goe, in that very many will bee as they haue bene; let vs euen to the wearing of our tongue to the stumps, preach and pray neuer so much to the contrary, and that euen in the bowels of Iesus Christ: as now I beseech you all, all, and euery mothers childe, to repent and lament your sinne, to trust in Gods mercy, and to amend your liues.

Now, me thinkes, ye are somewhat astonied: whereby I gather, that presently you desire this Repentance, that is, this sorrow, good hope, and newnesse of life. The which that ye may the rather attaine, and get to your comforts, as I haue gone about to be a meane to stirre vp in you (by Gods grace) this desire of Repentance, so through the same grace of God will I goe about now to shew you how you may haue your desire in this behalfe.

And first concerning this part, namely, sorrow for our sinnes, and hearty lamenting for the same: For this, if you desire the hauiing of it, you must beware, that
you

you thinke not, that of your selues, or of your owne free will, by any meanes you can get it. You may easily deceiue your selues, and mocke your selues, thinking more of your selues than is seemely. All good things, and not peeces of good things, but all good things, saith Saint Iames, come from God the Father of light. If therefore Penance be good (as it is good) then the parts of it bee good. From God therefore doe they come, and not of our free will. It is the Lord that mortifieth, that bringeth downe, that humbleth, saith the Scripture in sundry places: After thou hadst stricken my thigh (saith Ieremy) I was ashamed. Loe he saith, After thou haddest stricken mee: Ie and therefore prayeth he even in the last words almost, he writeth, Turne vs, O Lord, and we shall be turned. The which thing Dauid vsed very often.

Wherefore first of all, if thou wouldest haue this part of Penance, as for the whole, because it is Gods gift, so for this part goe thou vnto God, and make some little prayer, as thou canst vnto his mercy for the same, in this or like sort.

Mercifull Father of our Saviour Iesus Christ, because I haue sinned and done wickedly; yet through thy goodnes haue receiued a desire of repentance, whereto this thy long sufferance doth draw my hard heart: I beseech thee, for thy mercies sake in Christ, to worke the same repentance in me; and by thy Spirit, Power, and Grace, so to humble, mortifie, and feare my conscience for my sinnes, to saluation, that in thy good time thou maist comfort and quicken mee againe through Iesus Christ thy dearly beloued Sonne, Amen.

After this sort, I say, or otherwise, as thou thinkest good, if thou wilt haue this first part, Contrition or sorrow for thy sinnes, doe thou begge it of God through Christ. And when thou hast asked it, as I haue laboured to driue thee from trusting in thy selfe; so now I goe about to moue thee from flattering of thy selfe, from sluggishness and negligence, to be diligent to vse these meanes following. Vnto prayer, which I would thou shouldst first vse as thou canst; secondly, get thee Gods law as a glasse to test in: for in it

it, & by it, commeth the true knowledge of sinne, without which knowledge there can be no sorrow. For how can a man sorrow for his sins, which knoweth not his sins? As when a man is sicke, the first step to health, is to know his sicknesse: so to saluation the first step, is to know thy damnation due for thy many sinnes.

The Law of God therefore must be gotten and carefully looked in; we must looke in it spiritually, and not corporally, or carnally, as the outward word or letter doth declare and utter: and so our Saviour teacheth vs in Matthew, expounding the sixth and seventh Commandements, not onely after the outward deed, but also after the heart, making there the anger of the heart a kinde of murder, lusting after another mans wife a kinde of adultery.

And this is one of the differences betwene Gods Law and mans Law; that of this, (mans Law I meane) I am not condemnable, so long as I obserue outwardly the same. But Gods Law goeth to the root and to the heart, condemning mee for the inward motion, although outwardly I live most holily.

As

As for example : If I kill no man, though in my heart I hate, mans Law condemneth me not : but otherwise doth Gods Law. And why? for it seeth the root whence the euill doth spring. If hatred were taken out of the heart, then loftinesse in lookes, detraction in tongue, and murder by hand could neuer ensue. If lusting were out of the heart, curiosity in countenance, wantonnesse in words, loathsome boldnesse in body would not appeare.

In that therefore this outward euill springs out of the inward corruption: seeing Gods Law also is a Law of liberty, as saith Saint Iames; and spirituall, as saith Saint Paul; perfectly and spiritually it is to bee vnderstood, if we will truly come to the knowledge of our sins. For of this inward corruption, reason knoweth little or nothing. I had not knowne (saith Paul) that lusting (which to reason, and to them which are guided only by reason, is thought but a trifle:) I had not knowne, saith he, this lusting to haue bene sinne, if the Law had not said, *Non concupisces*, Thou shalt not lust.

To the knowledge therefore of our sin
(without

(without which we cannot repent, or be sorry for our sinne) let vs secondly get vs Gods Law, as a Glasse to looke in: and that not onely literally, outwardly, or partly; but also spiritually, inwardly and thorowly. Let vs consider the heart, and so shall we see the foule spots we are stained withall, at least inwardly, whereby we the rather may be moved to hearty sorrow and sighing. For as Saint Augustine saith, it is a glasse that feareth no body, but euen looke what a one thou art, so it painteth thee out.

In the Law we see it is a foule spot, not to loue the Lord our God, with all (I say) our heart, soule, power, might and strength, and that continually.

In the Law it is a foule spot, not onely to make to our selues any grauen Image or similitude, to bow thereto, &c. but also, not to frame our selues wholly after the Image whereto we are made, not to bow to it nor worship it.

In the Law we see it that it is a foule spot, not onely to take Gods name in vaine, but also not earnestly, heartily, and euen continually to call vpon his name onely, to giue thanks vnto him
only,

onely, to heliène, to publish, and line in his holy Word.

In Gods Law, we see it is a foule spot to our soules, not onely to be an open prophaner of the Sabbath day, but also not to rest from our owne words and workes, that the Lord might both speake and worke in vs and by vs; not to heare his holy Word, not to communicate in his Sacraments, not to giue occasion to others to holiness, by our example in godly workes, and reuerent esteeming of the Ministry of his Word.

In Gods Law, we see it a foule spot to our soules, not only to be an open disobedient of our parents, magistrates, masters, and such as be in any authority ouer vs, but also not to honour such euen in our hearts, not to giue thanks to God for them, not to pray for them, to aid, to helpe or relæue them, to beare with their infirmities, &c.

In Gods Law, we see it is a foule spot in our soules, not only to be a manqueller in hatred, malice, proud looks, brags, back-biting, railing, or bodily slaughter: but also not to loue our neighbours, yea, our enemies, euen in our hearts, and to declare

declare the same in all our gestures, words and works.

In Gods Law, wee see it a foule spot to our soules, not onely to be a whore-monger in lusting in our hearts, in wanton looking, in vncleane and wanton talking, in actuall doing vntruthfully with our neighbours wife, daughter, seruant, &c. but also not to be chaste, sober, temperate in heart, lookes, tongue, apparell, deeds, and to helpe others thereunto accordingly, &c.

In Gods Law, we see it is a foule spot to our soules, not only in heart to couet, in looke or word to flatter, lie, colour, &c. indeed to take away any thing that pertaineth to another: but also in heart, countenance, word, and deed, not to keepe, saue, and defend that which pertaineth to thy neighbour, as thou wouldest thine owne.

In Gods Law, we may see it a foule spot, not only to lie and beare false witness against any man; but also, not to haue as great a care ouer thy neighbours name, as ouer thine owne.

Sinne in Gods Law it is we may see, and a foule spot, not only to consent
to

to euill lusts, or carnall desires, but euen the very naturall or carnall lusts and desires themselves (for so I may call them, nature it selfe being now so corrupted) are sinne, and selfe loue, and many such like. By reason whereof, I thinke there is none that looketh well therein, but though he be blamelesse to the world, and faire to the shew; yet certainly, inwardly his face is foule arraied, and so shamefull, saucy, manny, pockey, and scabbed, that he cannot but be sorry at the contemplation thereof, and that so much the more, by how much he continueth to looke in this glasse accordingly.

And thus much concerning the second meane, to the stirring vp of sorrow for our sinne, that next vnto prayer wee should looke in Gods Law spiritually. The which looking, if we vse with prayer, as I said, let vs not doubt, but at the length Gods Spirit will worke as now to such as beleeue; for to the vnbelleuers all is in vaine, (their eye is starke blind, they can see nothing) to such as beleeue, I say, I trust something is done euen already. But if neither by prayer, nor by diligent looking into Gods Law spiritu-
ally,

ally, as yet thy hard vnbeléeving heart
feeleth no sorrow, nor lamenting for thy
sinne; Thirdly, looke vp to the tag tied
to Gods Law: for to his Law there is
a tag tied, that is, a penalty, and that no
small one, but such a one as cannot
but make vs to cast our currish tailes be-
twéene our legs, if we beléeue it; for all
is in vaine, if we be faithlesse, not to be-
leeue before we feele.

This Tag, is Gods Malediction or
curse: *Maledictus omnis* (saith it) *qui* Deut
non permanet in omnibus quæ scripta sunt in Gal. 3
libro legis, vt faciat ea. Lo, cursed
(saith he) is all, no exception, all, saith
God, which continueth not in all things
(for he that is guilty of one, is guilty of
the whole, saith S. Iames) in all things
therefore (saith the holy Ghost) which
are written in the booke of the Lawes to
doe them. He saith not, to heare them, to
talke of them, to dispute of them, but to
doe them.

Why is he now that doth these? *Rara*
Aviis, few such Birds; yea, none at all.
For all are gone out of the way, though
not outwardly by word or deed, yet
inwardly at the least by default, & wan-
ting

Psalm
Rom

ting of that which is required : so that a child of one nights age is not pure, but (by reason of birth-sinne) in danger of Gods Malediction : then much more we, which (alas) haue drunken in iniquity as it were water, as Iob saith : But yet we quake not.

Tell me now, good Brother, why doe you so lightly consider Gods curse, that for your sinnes past you are so carelesse, as though you had made a Couenant with death and damnation, as the wicked did in Esaus time : What is Gods curse : At the Popes curse with Booke, Bell, and Candle, O ! how trembled we which heard it, although the same was not directed vnto vs, but vnto others : For this Gods curse, which is incomparable, more fell and importable, and is directed to vs, yea, hanging ouer vs all by reason of our sinnes, alas, how carelesse are we : O faithlesse hard hearts ! O Iezabels ghests, rocked and laid a sleepe in her bed ! O wicked wretches, which being come into the depth of sinne, doe contemne the same ! O sorrowlesse sinners, and shamelesse shrinking hazlots !

Is not the anger of a King death? and is the anger of the King of all Kings a matter to be so lightly regarded as we doe regard it, which for our sinnes are so retchlesse, that we doe slug and sleepe it out? As war melteth away at the heat of the fire (saith David) so do the wicked perish at the face of countenance of the Lord. Psal. 6

If, dearly beloued, his face be so terrible and intolerable for sinners, and the wicked: what thinke we his hand is? At the face and appearing of Gods anger, the earth trembleth: but we earth, yea, stones, iron, flints, tremble nothing at all. If we will not tremble in hearing, woe vnto vs, for then shall we be crashed to peeces in feeling. If a Lion roare, the beasts quake: but we are worse than beasts, which quake nothing at the roaring of the Lion, I meane the Lord of Hosts. And why? because the curse of God, hardnesse of heart, is already fallen vpon vs, or else we could not but lament and tremble for our sinnes: If not for the shame and foulness thereof, yet at the least, for the Malediction and curse of God, which hangeth ouer vs for our sins.

Lord be mercifull vnto vs for thy Christs sake, and spare vs, in thine anger remember thy mercy towards vs, Amen.

And thus much for the third thing to the mouing of vs to sorrow for our finnes: that is, for the tag tied to Gods Law, I meane, for the Malediction and curse of God. But if our hearts be so hard, that through these, we yet feele no hearty sorrow for our finnes, let vs fourthly set before vs examples past and present, old and new: thereby the holy Spirit may be effectually, to worke in his time this work of sorrowing for our sinne.

3. Take vpon Gods anger for sinne in Adam and Eue, for eating a peece of an Apple. Were not they, the dearest creatures of G O D, cast out of Paradise? Were not they subiect to mortality, triuaille, labour, &c. Was not the earth accursed for their finnes? Doe not we all, men in labour, women in travelling with childe, and all in death, mortality, and misery, even in this life feele the same? And was God so angry for their sinne, and hee being the same God, will he say nothing to vs for ours (alas) more
hor-

horrible then the eating once of one peece of an Apple?

In the time of Noe and Lot, God de- Gen.
stroyed the whole world with water; and
the Cities of Sodom and Gomorrha, Se- Gen.
boim and Adamah, with fire and brim-
stone from Heauen for their sins: namely,
for their whooredomes, pride, idlenesse, Ezck.
bmercifulnesse to the poore, tyranny, &c.
In which wrath of God, euen the very
babes, birds, fowles, fishes, herbs, trees,
and grasse perished: and thinke we that
nothing will bee spoken to vs, much
worse, and more abominable than they?
For all men may see, if they will, that
the whooredomes, pride, bmercifulnesse,
tyranny, &c. of England, farre passeth in
this age, any age that euer was be-
fore. Lots Wife looking backe was Gen.
turned into a Salt-stone: and will our
looking backe againe, yea, our turning
backe againe to our wickednesse doe vs
no hurt? If we were not already more
blinde than Beetles, wee would blush.
Pharaoh his heart was hardened so, that
no Miracle could conuert him: if ours
were any thing soft, wee would beguine
to sob.

and Of six hundred thousand men, onely
 but thaine entred into the Land of pro-
 mise, because they had tentimes sinned
 against the Lord, as he himselfe saith: and
 b. 14. thinke wee that God will not sweare
 in his wrath, that wee shall neuer enter
 into his rest, which haue sinned so many
 ten times as wee haue toes and fin-
 gers, yea, haire on our heads and
 beards: (I feare mee) and yet we passe
 not.

The man that sware, and he that ga-
 t. 24. thered sticks on the Sabbath day, were
 b. 15. stoned to death: but we thinke our swea-
 ring is no sinne, our bzing, rioting, yea,
 whore-hunting on the Sabbath day, plea-
 seth God, or else wee would something
 amend our manners.

m. 4. Helias negligence in correcting his
 sonnes, nipped his necke in two: but ours
 which pamper vp our children like pup-
 pets, will put vs to no plunge: Helias
 sonnes for disobeying their Fathers ad-
 monition, brought ouer them Gods ven-
 geance: and will our stubboznesse doe
 nothing?

3. 21. Sauls malice to Dauid, Acabs displea-
 sure against Naboth, brought their blood
 to

to the ground for dogs to eat : yea, their ^{1 Re} childzen were hanged by and slaine for ^{2 Re} this cause : but wee continue in malice, enuy, and murther, as though we were able to wage warre with the Lord.

Dauids adultery with Bethsheba, was ^{1 Sam} visited on the Child borne ; on Dauids ^{& 13} daughtyr, defiled by her brother, and on his childzen, one slaying another, his wiues defiled by his owne sonne, and himselfe driven out of his Realme in his old age, and otherwise also, although hee most heartily repented his sin : But wee are more deare vnto God than Dauid, which yet was a man after Gods owne heart, or else we could not but tremble, and beginne to repent.

The rich Glutton who insatiably de- ^{Luk.} lighted in gluttony, what did it availe him : it brought his soule to hell, and haue wee any pzeeminence that God will doe nothing to vs :

Achans subtil theft prouoked Gods ¹⁰ anger against all Israel : and our subtilty, yea, open extortion, is so fine and politike, that wee thinke God cannot espy it.

Ghezi his couetousnesse, brought it ^{2 Ki}

not the Leprosie vpon him, and on all his seed: Iudas also hanged himselfe. But the couetousnesse of England is of another cloth and colour: Well, if it were so, the same Taylor will cut it accordingly.

Anania and Saphira by lying, linked to them sudden death: but ours now prolongeth our life the longer, to last in eternall death.

The false witnesse of the two Iudges against Susanna, lighted on their owne heads, and so will ours doe at length.

But what goe I about to auouch ancient examples, where daily experience doth teach: The Sweate the other yere, the Stormes the Winter following, will vs to weigh them in the same balances. Men hanging and killing themselves, which are (alas) too rife in all places, require vs to register them in the same Roulles, at the least, in Childzen, Infants, and such like, which yet cannot better sin by word or deed; we see Gods anger against sinne, in punishing them by sicknesse, death, mis-hap, or otherwise, so plainly, that we cannot but groane againe, in that we haue powred out these sins in word and deed more abundantly.

And

And here with mee a little looke on
 Gods anger, yet so fresh, that we cannot
 but smell it, although we stop our noses
 never so much: I pray God we smell it
 not more fresh hereafter, I meane it for-
 sooth (for I know you looke for it) in our
 deare late Soueraigne Lord, the Kings
 Maiesty, you all know, he was but a
 child in yeares, defiled he was not with
 notorious offences: Defiled, said I, nay
 rather adorneed with so many good gifts,
 and wonderfull qualities, as neuer
 Prince was from the beginning of the
 world. Should I speake of his wis-
 dome, of his ripenesse in iudgement, of
 his learning, of his godly zeale, heroicall
 heart, fatherly care for his Commons,
 Purcelly solitude for Religion: &c.

Nay, so many things are to be spoken
 in commendation of GODS exceeding
 graces in this Childe: that, as Salustius
 speaketh of Carthage, I had rather speake
 nothing than too little, in that too much is
 too little.

This gift God gaue vnto vs English-
 men before all Nations vnder the Sun,
 and that of his exceeding loue towards
 vs. But alas, alas, for our vnthankfulness

sake, for our sins sake, for our carnality, and prophane living, Gods anger hath touched, not onely the body, but also the wind of our King, by a long sicknesse, and at length hath taken him away by death: death, cruell death, fearfull death. O, if Gods iudgement be begun on him, which as he was the chiefest, so I thinke the holiest and godliest in the Realme of England, (alas) what will it be on vs; whose sinnes haue ouergrowne so our heads, that they are cliued vnto heauen: I pray you (my good Brethren) know, that Gods anger towards vs for our sins cannot but be great: yea, so fell, in that we see it was so great, that our good King could not beare it. What befel lewry after the death of Iohas? Lord saue England, and giue vs Repentance: my heart will not suffer me to tarry any longer herein: I hope this will cause some Repentance.

If therefore the prayer for Gods feare, the looking in Gods glasse, and the tag thereto will not burst open thy blackish heart, yet hope I, that the repetition of these examples, especially of our late King, and this troublesome time, will
moue

moue some teares out of thine heart, if
 thou wilt pray for Gods Spirit accor-
 dingly. For who art thou (think alwaies
 with thy selfe) that God should spare
 thee, more than them whose examples
 thou hast heard? What friends hast
 thou? Were not of these things, Pro-
 phets, Apostles, learned, and come of holy
 Stocks? I deceiue my selfe (thinke
 thou with thy selfe) if I beleeue that
 God, being the same God that he was,
 will spare mee, whose wickednesse is no
 lesse, but much more than some of theirs.
 He hateth sinne now as much as euer he
 did. The longer he spareth, the greater
 vengeance will fall: the deeper hee
 draweth his Bow, the sorer will his shaft
 pierce.

But if yet thy heart bee so hardened,
 that all this will not moue thee: then
 surely art thou in a very euill estate, and
 remedy now I know none. What, said
 I, none? know I none? Yes, there is
 one, which is surety, as they say, to
 serue, if any thing will serue. You looke
 to know what this is: Forsooth, the Pas-
 sion and Death of Iesus Christ. You
 know, the cause why Christ became man
 and

and suffered as he suffered, was the sinne of his people, that he might saue them from the same.

Consider the greatnesse of the soze, I meane sinne, by the greatnesse of the Chirurgion and the Salue. Who was the Chirurgion: no Angell, no Saint, no Archangell, no Power, no Creature in Heauen nor in Earth: but onely he, by whom all things were made, all things are ruled also: euen Gods owne Deareling, and onely beloued Sonne, becoming man.

O what a great thing is this, that could not be done by the Angels, Archangels, Potentates, Powers, or all the Creatures of God, without his owne Sonne: Who of necessity must come downe from Heauen, to take our nature and become man. Verchaue ye the Chirurgion: great was the cure that this mighty Lord tooke in hand.

Now, what was the Salue: Certainly, of an inestimable value, and of many compositions: I cannot recite all, but rather must leaue it to your hearty considerations. Thirty three yeares was he curing our soze: He sought it earnestly,
by

by fasting, watching, praying, &c. The same night that he was betrayed, I reade how busie he was about a plaister in the Garden, when hee lying flat on the ground, praying with teares, and that of bloud, not a few, but so many as did flow downe on the ground againe, crying on this sort: Father (saide he) if it be possible Luk let this Cup depart from mee. That is, If it be possible, that else the sins of mankind can be taken away, grant that it may be so. Thou heardest Moses cry for the Idolaters: Thou heardest Lot for the Zoarites: Samuel, David, and many other for the Israelites: And, deare Father, I only am thine owne Sonne, as thou hast said, in whom thou art well pleased: wilt thou not heare me? I haue by the space of thirty three yeres done alwaies thy will: I haue so humbled my selfe, that I would become an abiect amongst men to obey thee. Therefore (deare Father) if it be possible, grant my request, saue mankind now without any further labour, salues or plaisters. But yet (saith he) not as I will, but as thou wilt.

But Sir, what heard he? Though he sweat bloud and water, in making his
 plaister

plaister for our soze of sin, yet it framed not. Twice he cryed without comfort; yea, though to comfort him God sent an Angell, we know that yet this plaister was not allowed for sufficient, untill heremto, Christ Jesus was betrayed: forsaken of all his Disciples, forsworne of his dearely beloued, bound like a Theefe, helpd on, buffeted, whipped, scourged, crowned with Thornes, crucified, racked, nailed, hanged by betwene two Theeves, cursed and railed upon, mocked in misery, and had given by the ghost: Then bowed downe the head of Christ, that is, God the Father which is the head of Christ: then allowed hee the plaister to be sufficient and good for the healing of our soze, which is sinne. Now would God abide our breath, because the stinke, that is, damnation or guiltinesse was taken away by the sweet savour of the breath of this Lambe, thus offered once for all.

So that here, dearely beloued, we as in a glasse may see, to the brusing of our blockish hard hearts, Gods great iudgement and anger against sinne. The Lord of Lords, the King of Kings, the brightnesse

nelle of Gods glory, the Sonne of God, the Deareling of his Father, in whom he is well pleased, hanged betwene two Theeues, trying for thee and me, and for vs all: My God, my God, why hast thou forsaken me?

O hard hearts that we haue, who delight in sin. Looke on this, see the very heart of Christ pierced with a Speare, wherein thou maist see and reade Gods anger for sinne. Woe to thy hard heart that pierced it.

And thus much for the first part of Repentance, I meane, for the meanes of working contrition. First, vse prayer: then looke on Gods Law: thirdly, see his curse: fourthly, set examples of his anger before thee: And last of all, set before thee the precious death of our Lord and Saviour Iesus Christ.

From this and prayer cease not, till thou feele some hearty sorrow for thy sin. The which when thou feelest, then labour for the other part, that is, faith, on this sort.

As first, in Contrition, I willed thee not to trust to thy free will, for the attaining of it; so doe I will thee in this. Faith is so farre from the reach of mans free

free will, that to reason it is plaine foolish-
nesse. Therefore thou must first goe to
God, whose gift it is: thou must, I say,
get thee to the Father of mercy, whose
worke it is, that as he hath brought thee
downe by Contrition, and humbled thee,
so he would giue thee faith, raise thee vp
and exalt thee.

- On this manner therefore, with the
Apostles, and the poore man in the Gos-
pell that cryed, Lord increase our faith;
7. Lord helpe my vnbeleefe, pray thou and
9. say: O mercifull God and deare Father
of our Lord and Saviour Iesus Christ,
in whom as thou art well pleased, so hast
thou commanded vs to heare him, for as
much as he often biddeth vs to aske of
thee, and thereto promiseth that thou wilt
heare vs, and grant vs that which in his
name we shall aske of thee: loe, gracious
Father, I am bold to beg of thy mercy,
through thy Son Iesus Christ, one spar-
kle of true faith and certaine perswasion
of thy goodnesse and loue towards mee
in Christ, wherethrough, I being assured
of the pardon of all my sins, by the mer-
cies of Christ thy Sonne, may be thank-
full to thee, loue thee, and serue thee in ho-
linesse

linelſſe and righteouſneſſe all the daies of my life.

On this ſort I ſay, or otherwiſe, as God ſhall moue thee, pray thou firſt of all, and looke for thy request at Gods hand, without any doubting, though forth-with thou feeleſt not the ſame: for oftentimes we haue things of God giuen vs long before we feele them as we would doe. Now vnto this prayer uſe thou theſe meanes following.

After prayer for faith, which I would ſhould be firſt; ſecondly, becauſe the ſame ſpringeth out of the hearing, not of Paſſes, Mattins, Canons, Counſels, Doctors, Decrees, but out of the hearing of Gods Word: get thee Gods Word, but not that part which ſerueth ſpecially to Contrition, that is, the Law; but the other part, which ſerueth ſpecially to conſolation and certaine perſwaſions of Gods loue towards thee, that is, the Goſpell, or publication of Gods mercy in Chriſt, I meane the free promiſes.

But here thou muſt know, that there are two kinds of promiſes: one, which is properly of the Law, another of the Goſpell. In the promiſes of the Law, wee
may

may indeed behold Gods mercy, but so, that it hangeth vpon the condition of our worthinesse, as if thou loue the Lord with all thy heart, &c. thou shalt finde mercy. This kinde of promise, though it declare vnto vs Gods loue, which promiseth where hee needeth not: yet vnto him that seeth not Christ, which is the end of the Law, they are so farre from comforting, that vtterly with the Law they bring man to great despaire: so greatly we are corrupt, for none so loneth God as he ought to doe. From these therefore get thee to the other promises of the Gospell, in which we may see such plenty and franke liberality of Gods goodnesse, that wee cannot but be much comforted though we haue very deeply sinned. For these promises of the Gospell doe not hang on the condition of our worthinesse, as the promises of the Law doe: but they depend and hang on Gods truth, that as God is true, so they cannot but be performed to all them which lay hold on them by faith, I had almost said, which cast them not alway by vnbeleefe.

Marke in them therefore two things; namely, that as well they are free promises,

mises, without any condition of our
 worthnesse: as also, that they are vniuer-
 sall offered to all all (I say) which are not Note
this a
gainst
Stoic
Fare.
 so stubborn, as to keepe still their hands,
 whereby they should receiue this almes,
 in their bosomes, by beleefe. (As con-
 cerning infants and children, you know
 I now speake not; but concerning such
 as be of yeeres of discretion.) And now
 you looke that I should giue you a taste
 of these promises, which are both free
 and vniuersall: excepting none but such
 as except themselves. Well: you shall
 haue one or two for a taste.

In the 3. of Iohn saith our Saviour:
 So God the Father loued the world, that
 hee would giue his Deareling, his owne
 onely Sonne, that all that beleue in him
 should not perish, but haue euermore
 life. Now, Sir, he saith not, that some
 might haue life: but all, saith hee. And
 what all? All that loue him with all
 their hearts: all that haue liued a godly
 life: say, all that beleue in him. Al-
 though thou hast liued a most wicked and
 horrible life: if now thou repent, and be-
 lieue in him, thou shalt be saved. Is not
 this sweet grace:

D

Again,

Againe, saith Christ: Come vnto me, all ye that labour and are laden, and I will refresh you. Let vs a little looke on this letter: Come vnto me. Who should come: Lords, Priests, Holy men, Monks, Friers: Ye, Coblers, Tinkers, Whores, Thieves, Murderers also, if they lament their sins. Come vnto mee (saith he) all yee that labour and are laden; that is, which are afraid of your sinnes. And what wilt thou doe, Lord? And I will refresh you (saith he.)

Oh what a thing is this: And I will refresh you? What you who spake this? He that neuer told lie: He is the truth, there was neuer guile found in his mouth, and now will he be vnttrue to thee (good brother) which art sorrie for thy grienous sinnes: No forsooth: Heauen and Earth shall passe and perish, but his Word shall neuer faile.

m. 3.
l. 3.
2.

Saint Paul saith, God would haue all men saued: Noe, he excepteth none. And to Titus: The grace of God bringeth saluation to all men. As from Adam, all haue receiued sinne to damnation: so by Christ, all haue grace offered to saluation, if they reiect not the same. I speake not
now

now of Infants, I say: nor I need not enter into the matter of Predestination. In preaching of repentance, I would gather where I could with Christ.

As surely as I live (saith God) I will not the death of a sinner. Art thou a sinner? Hea: Doe, God sweareth, hee will not thy death. How canst thou now perish? Consider with thy selfe, what profit thou shouldst have to beleue this to be true to others, if not to thy selfe also: Satan doth so. Rather consider with Peter, that the promise of saluation pertaineth not only to them which are nie, that is, to such as are fallen a little: but also to all, to whom the Lord hath called, be they never so farre off.

Doe, now by me the Lord calleth thee thou man, thou woman, thou art very far off. The promise therefore pertaineth to thee: needs must thou be saued, except thou with Satan say, God is false: And if thou doe so, God is faithfull and cannot deny himselfe: as thou shalt see by his plagues in hell, for so dishonouring God, to thinke that he is not true. Will he be found false now? The matter hangeth not in thy worthines, but it hangeth

on Gods truth. Clap hold on it, and I warrant thee. Christ is the propitiation for sinnes; yea, for the sins of the whole world: beleue this, man: I know thou beleuest it: say therefore in thy heart still: *Domine adauge mihi fidem*: Lord increase my faith: Lord helpe my vnbeleefe. Blessed are they which see not this (by reason) but yet beleue: Beloued, we must hope aboue hope, as Abraham did.

And thus much for a taste of the promises, which are euery where, not onely in the new Testament, but also in the old. Reade the last end of Leuiticus 26. The Prophet Esay 30. Where he saith: God carrieth looking for thee to shew thee mercie. Also the 40. and so forth to the 60. Reade also 2 Kings 24. Psal. 33. Ioc 2. &c.

Howbeit, if all this will not serue, if yet thou feelest no faith, no certaine perswasion of Gods loue: then prepare thy selfe to prayer, and diligently considering of the free and vniuersall promises of the Gospel: Thirdly, set before thee those blessings which heretofore, and at that present, God hath given thee. Consider, how he hath made thee a man or a woman,

man, which might haue made thee a
Lead, or a Dog. And why did he this?
Verily, because he loued thee: And thin-
kest thou if he loued thee when thou wast
not, to make thee such a one, as he most
graciously hath: will hee not now loue
thee, being his handy-wozke? Doth hee Wi
hate any thing that he made? Is there
vnablouesse with him? Doth he loue for
a day, and so farewell? No, Beloued,
God loueth to the end, his mercy endu-
reth for ever. Say therefore with Iob,
Operi manuum tuarum, porrige dexteram,
that is, To the worke of thy hands, put
thy helping hand.

Againe, hath he not made thee a Chri-
stian man or woman, where if he would,
he might haue made thee a Turks or Pa-
gan: This thou knowest he did of loue.
And doest thou thinke his loue is lessened,
if thou lament thy sin? Is his hand short-
ned for helping thee? Can a woman Ela
forget the childe of her wombe? And
though shee should, yet will I not forget
thee, saith the Lord. He hath giuen thee
limbs, to see, heare, goe, &c. He hath giuen
thee wit, reason, discretion, &c. He hath
long spared thee, and bozne with thee,
D 3 when

When thou neuer purposedst to repent :
 and now thou repenting, will hee not
 giue thee mercy ? Wherefore doth hee
 grant thee to liue at this present, to heare
 him to speake this, and we to speak this,
 but of loue to vs all ? Oh, therefore let
 vs pray him that hee would adde to this,
 that we might beleue these loue tokens,
 that he loueth vs, and indeed he will doe
 it. Lord open our eyes in thy gifts, to see
 thy gracious godnesse, Amen.

But tarry in this I will not. Let
 euery man consider Gods benefits, past
 and present, publike and priuate, spii-
 tuall and corporall, to the confirming of
 his faith, concerning the promises of the
 Gospell for the pardon of his sinnes.

I will now goe about to shew you a
 fourth meane to confirme your faith in
 this, euen by examples. Of these there
 are in the Scriptures very many: as al-
 so daily experience doth diuersly teach
 the same, if we were diligent to obserue
 things accordingly: wherefore I will be
 more brieue herein, hauing respect to
 time, which stealeth fast away.

Adam in Paradise transgressed gris-
 uously, as the painfull punishment,
 which

which we as yet feele, proueth, if nothing else. Though by reason of his sin he displeased God sore, and ran away from God, (for hee would haue hid himselfe; yea, he would haue made God the causer of his sinne, in that hee gaue him such a Hate, so farre was he from asking mercie:) yet all this notwithstanding, God turned his fierce wrath, neither vpon him nor Eue, which also required not mercy; but vpon the Serpent Satan: And promised vnto them a seed, Iesus Christ, by whom they at the length should be deliuered. In token whereof, though they were cast out of Paradise for their mixture to serue in sorrow, which would not serue injoy; yet hee made them apparell to couer their nakednesse: a visibible Sacrament and token of his inuisible loue and grace concerning their soules. If God was so mercifull to Adam, which so sore brake his Commandement, and rather blamed God than asked mercy: thinkest thou, O man, that he will not be mercifull to thee, which blamest thy selfe, and desirest pardon?

To Cain he offered mercy, if he would haue asked it. What hast thou done?

(saith God) The voice of thy brothers bloud crieth vnto mee out of the earth. O mercifull Lord (should Can have said) I confesse it: But alas, he did not so, and therefore said God: Now, that is, In that thou desirest not mercy: Now (I say) be thou accursed, &c. Lo, to the reprobate he offered mercy, and will he deny it thee, which art his childe?

Noah, did he not sin and was drunke? God Lot also, both in Sodome dissembled a little with the Angels, prolonging the time: and out of Sodome he fell very foule: as did Judas and the Patriarchs against Ioseph; but yet I wene they found mercy. Moses, Myriam, Aaron, though they stumbled a little, yet received they mercy: yea, the people in the wilderness often sinned and displeased God, so that he was purposed to haue destroyed them: Let mee alone (saith hee to Moses) that I may destroy them. But Moses did not let him alone, so he prayed still for them, and therefore God spared them. If the people were spared through Moses prayer, they not praying with him, but rather worshipping their golden Calse, eating, drinking, & making iolly good chere: Beloued,

loued, why shouldest thou doubt whether God will be mercifull to thee: hauing as indeed thou hast, one much better than Moses to pray for thee, and with thee, euen Jesus Christ, who sitteth on the right hand of his Father, and prayeth for vs, being no lesse faithfull in his Fathers house, the Church, than Moses was in the Synagogue. David that good King had a foule soile, when he committed whooredome with his faithfull seruants wife, Bethsheba: wherunto hee added also a mischieuous murder, causing her husband, his most faithfull souldier Vrias to be slaine, with an honest company of his most valiant men of war, and that with the sword of the vncircumcised.

In this sinne, though a great while he lay asleepe (as many doe now adates, **G D D** giue them good waking) thinking, that by the Sacrifices hee offered, all was well, **G D D** was content: yet at length, when the Prophet, by a Parable, opened the offence, and brought **DAVID** in remembrance of his owne sinne, and in such sort, that he gaue iudgement against himselfe: then quaked hee, his Sacrifices had no more taken
 alway

away his finnes, than our Sir Iohns
 Trentals, and wagging of his fingers o-
 uer the heads of such as lie asleepe in their
 sins (out of the which when they are a-
 waked, they will see, that it is neither
 Masse nor Mattins, blessing nor cursing
 will serue) then, I say, he cried out, say-
 ing, *Peccavi Domine*, I haue sinned, saith
 he, against my Lord and good God, which
 hath done so much for mee. I caused in-
 deed Vriah to be killed, I haue sinned,
 I haue sinned. What shall I doe? I haue
 sinned, and am worthy of eternall dam-
 nation. But what saith *G D D* by his
 Prophet: *Dominus (saith he) transulit pec-*
catum tuum, non inueneris: The Lord hath
 taken away thy finnes, thou shalt not die.
 Oh good God, he said but *Peccavi*, I haue
 sinned, but yet from his heart, and not
 from the lips onely, as Pharaoh and Saul
 did, and incontinently he heareth, Thou
 shalt not die, the Lord hath taken away
 thy finnes; *Or* rather, hath laid them vpon
 another; yea, translated them vpon
 the backe of his Sonne Iesus Christ,
 who bare them; and not onely them, but
 thine and mine also, if that we will now
 cry but from our hearts, *Peccauimus*, We
 haue

haue sinned, god Lord, wee haue done
 wickedly; enter not into iudgement with
 vs, but bee mercifull vnto vs after thy
 great mercy, and according to the multi-
 tude of thy compassions, doe away our
 iniquities, &c. For indeed, God is not
 the God of Dauid only: *Idem Deus omni-*
um, He is the God of all. So that, *Quicun-* Rom
que inuocauerit nomen Domini, saluus erit:
 Hee or shee, whosoever they bee that call Acts 2
 vpon the name of the Lord, shall bee saued.
 In confirmation whereof, this History
 is written, as are also the other which I
 haue recited, & many moe which I might
 recite. As of Manasses the wicked King, 2 Chr
 which saue Esay the Prophet, and wrought
 very much wickednesse; yet the Lord
 shewed mercy vpon him being in prison,
 as his prayer doth teach vs. Nebuchad- Dar.
 nezzar, though for a time he bare Gods
 anger, yet at the length he found mercy.

The City of Ninioe also found fauour Iona
 with God, as did many other, which for
 breuity I will omit; and will bring forth
 one or two out of the new Testament,
 that we may see God to be the same God
 in the new Testament, that he was in
 the old.

I might tell you of many, if I should speake of the Lunatique, such as were possessed with Devils, lame, blinde, dumbe, deafe, leapers, &c. But time will not suffer me; therefore one or two shall serue.

16. Mary Magdalen had seuen Devils, but yet they were cast out of her: and of all others, shee was the first that Christ appeared vnto after his resurrection. Thomas would not beleue Christs Resurrection, though many told him, which had seene and felt him: by reason whereof, a man might haue thought that his sinnes would haue cast him away. Except I should see and feele (saith he) I will not beleue. Ah wilfull Thomas: I will not, saith he. But Christ appeared vnto him, and would not leaue him, neither will hee thee, beloued; if with Thomas thou wilt keepe company with the Disciples, as Thomas did. Peters fall was vgly, he accursed himselfe, if euer he knew Christ, and that for feare of a Maiden, and this not once, but three seuerall times, and that in the hearing of Christ his Master: but yet the third time Christ looked back, and cast on him his eye of grace, so that hee went out and wept bitterly. And after
Christ

Christ's Resurrection, not only did the Angels will the woman to tell Peter, that Christ was risen, but Christ himselfe appeared vnto him seuerally: such a good Lord is he.

The These hanging on the Crosse, said but this: Lord when thou comest Luk. into thy Kingdome, remember mee: And what answer had hee? This day (saith Christ) thou shalt bee with mee in Paradise. What a comfort is this, in that he is now the same Christ to thee and me, and to vs all, if wee will runne vnto him: for hee is the same Christ to day and to morrow, vntill hee come to iudgement. Then indeed, he will be inexorable: but now is he more ready to giue than thou to aske. If thou cry, he heareth thee, yea before thou cry.

Cry therefore, be bold man, he is not Esay partiall. Call, saith he, and I will heare thee: Aske, and thou shalt haue: Seeke, Mar. and thou shalt finde: though not at the first, yet at the length. If he tarry a while it is but to try thee. *Nam veniens veniet, non tardabit*: He is comming, and he will not be long. Heb.

Thus haue you foure meanes, which
you

you must vse to the attaining of faith, or certaine perswasion of Gods mercy towards you, which is the second part of penance; namely, prayer, the free and vniuersall promises of Gods graces, the recozation of the benefits of God, past and present, the examples of Gods mercy. Which although they might suffice, yet will I put one more to them, which alone of it selfe is full sufficient: I meane the death of the Sonne of God, Iesus Christ: which if thou set before the eyes of thy minde, it will confirme thy assurance: for it is the great Seale of England, as they say, yea, of all the world, for the confirmation of all Patents and perpetuities of the everlasting life, whereunto we are all called.

If I thought these, which I haue before recited, were not sufficient to confirme your faith of Gods loue towards such as doe repent, I would tarry longer herein. But because I haue bene both long, and also I trust you haue some exercise of conscience in this daily (or else you are to blame) I will but touch and goe. Consider with your selues what we are, sinners, wretches, and enuies to God.

Consider

Consider what God is, euen hee, which hath all power, Maiesty, Might, Glozy, Riches, &c. perfectly of himselfe, and needeth nothing, but hath all things. Consider what Christ is: concerning his Godhead, coequall with his Father, euen he by whom all things were made; he, I say, by whom all things are ruled and gouerned: Concerning his Manhood, the only Deareling of his Father, in whom is all his ioy. Now Sir, what a loue is this: that this God which needeth nothing, would glue wholly his owne selfe to thee his enemy, wreaking his wrath vpon himselfe, in this his Son: as a man may say, to spare thee, to saue thee, to winne thee, to buy thee, to haue thee, to enioy thee for euer. Because thy sinne hath separated thee from him, to the end thou mightest come eftsoones into his company againe, and therein remaine; hee himselfe became as a man would say, a sinner, or rather sinne it selfe, euen a malediction or curse: that we sinners, we accursed by our sinne, might by his oblation or suffering for our sins, by his curse, be deliuered from sinne and from malediction. For by * him, he destroyed sinne, killing

* Si
is t:
for
offe
wir
giu
his
for
sin

killing Death, Satan, and Sin, by their owne weapons; and that for thee and me (man) if we cast it not away by unbeloefe. Oh wonderfull loue of God. Who euer heard of such a loue: the Father of heauen for vs his enemies, to giue his owne dearely beloved Sonne Iesus Christ, and that not only to be our Brother, to dwell among vs: but also, to the death of the Crosse for vs: Oh wonderfull loue of Christ to vs all, that was content and willing to worke this deed for vs! Was there any loue like to this loue?

5. God indeed hath commended his charity and loue to vs herein, that when wee were very enemies vnto him, hee would giue his owne Sonne for vs. That wee being men might become as you would say, Gods; God would become man. That we being mortall, might become immortall, the immortall God would become mortall man. That wee earthly wretches might be Citizens of Heauen, the Lord of Heauen would become as a man would say, earthly. That we being accursed, might be blessed, God would be accursed. That we by our Father Adam, being throwne out of Paradise into the
puddle

puddle of all paine, might be redeemed, and brought into Paradise againe, God would be our Father and an Adam thereunto.

That vs hauing nothing, might haue all things: God hauing all things would haue nothing. That we being vassalles and slaues to all, euen to Satan the Fiend, might be Lords of all, and of Satan: the Lord of all would become a vassalle, and a slave to vs all, and in danger of Satan. Oh loue incomprehensible! Who can otherwise thinke now, but if the gracious good Lord disdained not to giue his owne Sonne, his owne hearts ioy for vs his very enemies, before wee thought to beg any such thing at his hands, yea, before we were: who, I say, can thinke otherwise, but that with him, he will giue vs all good things: If when we hated him, and fled away from him, he sent his Sonne to seeke vs; who can think otherwise, then that now we louing him, and lamenting, because we lone him no more, but that he will for euer loue vs: He that giueth the more to his enemies, will not he giue the lesse to his friends: God hath giuen his owne Sonne, than

Rom.

which nothing is greater; euen to vs his enemies: and we now being become his friends, will he deny vs faith and pardon of our sins, which though they be great, yet in comparison they are nothing at all: Christ Iesus would giue his owne selfe for vs, when we willed it not: and will he now deny vs faith, if we will it? This will is his earnest, that hee hath giuen vs truly to looke indeed for the thing willed. And looke thou for it indeed, for as he hath giuen thee to will, so will he giue thee to doe.

Iesus Christ gaue his life for our euils, and by his death he deliuered vs. And then, in that he liueth now and cannot die, will hee forsake vs? His heart bloud was not too deare for vs, when we asked it not: what can then bee now too deare for vs, asking it? Is he a changeling? Is he mutable as man is? Can hee repent him of his gifts? Did he not foresee our falls? Paid not he therefore the price? Because hee saw wee should fall sore, therefore would he suffer sore. Yea, if his suffering had not bene enough, he would yet once more come againe. God the Father, I am sure, if the death of his Sonne incarnate

nate would not serue, would himselfe and the holy Ghost also become incarnate, and die for vs.

This death of Christ therefore looke on, as the very pledge of Gods loue towarus thee, whosoever thou art, how deepe soeuer thou hast sinned. See, Gods hands are nailed, they cannot strike thee: his feet also, he cannot runne from thee: his armes are wide open to embrace thee: his head hangs downe to kisse thee: his very heart is open, so that therein looke; nay, euenspy, and thou shalt see nothing therein but loue, loue, loue to thee: hide thee therefore, lay thy head there with the Euangelist.

This is the clift of the Rocke, where-
in Helias stood.

This is for all aking heads a pillow
of Downe.

Anoint thy head with this oile, let this ointment enbalme thy head and wash thy face.

Tarry thou on this firme Rocke, and Ile warrant thee: say with Paul, What can separate me from the loue of God? Can death, can pouerty, can sicknesse, hunger, or any misery, perswade thee now that

God loueth thee not? Nay, nothing can separate thee from the loue, wherewith **G D** hath loued thee in Christ Iesus: whom he loueth, he loueth to the end. So that now where abundance of sinne hath bene in thee, the more is the abundance of grace. But to what end? Certainly, that as sin hath reigned to death, as thou seest to the killing of Gods Son: so now Grace must reigne to Life, to the honouring of Gods Sonne, who is now alieue, and cannot die any more.

So that they which by faith feele this, cannot any more die to God, but to sin, tohereto they are dead and buried with Christ.

As Christ therefore liueth, so doe they, and that to God, to righteousness and holinesse. The life which they liue is, *In fide Filii Dei*, In the faith of the Sonne of God. Whereby you see that now I am lipt into that, which I made the third part of Penance: namely, newnesse of life, which I could not so haue done, if that it were a part of it selfe indeed, as it is an effect or fruit of the second part, that is, of faith or trust in Gods mercy. For hee that belieueth, that is, is certainly perswaded,

perswaded, sinne to bee such a thing that is the cause of all misery, and of it selfe so greatly angreth God, that in Heauen nor in Earth, nothing could appease his wrath, saue alonely the death and precious bloud shedding of the Son of God, in whom is all the delight and pleasure of the Father: he, I say, that is perswaded thus of his sinne, the same cannot but in heart abhorre, and quake to doe or say, yea, to thinke any thing willingly, which Gods Law teacheth him to be sinne.

Again, he that beleueth, that is, that is certainly perswaded, Gods loue to be so much towards him, that where through sin he was lost, and made a firebrand of hell; the eternall Father of mercy, which is the omni-sufficient God, and needeth nothing of vs, or of any thing that we can doe, to deliuer vs out of hell, and to bring vs into Heauen, did send euen his owne most deare Son out of his bosome, out of Heauen into Hell (as a man would say) to bring vs, as I said, from thence into his owne bosome and mercy, wee being his very enemies: hee, I say, that is thus perswaded of Gods loue toward him, and of the price of his redemption

tion, by the deare bloud of the Lambe immaculate, Iesus Christ, the same man cannot but loue God againe, and of loue doe that, and heartily desire to doe better, the which might please God.

Thinke you, that such a one, knowing these things by faith, will willingly insist and wallow in his wilfull lusts, pleasures and fantasies? Will such a one as knoweth by faith, Christ Iesus to haue giuen his bloud to wash him from his sins, play the Sow to nuzzle in his puddle of filthy sin and vice againe? Nay, rather than hee wil bee defiled againe by his wilfull sinning, hee will wash often the feet of his affections, watching ouer the vice still sticking in him, which as a spring, continually sendeth out poison enough to drowne and defile him, if the sweet water of Christs passion in Gods sight did not wash it, and his bloud satisfie the rigour of Gods iustice due for the same.

This bloud of Christ shed for our sins, is so deare in the sight of him that belieueth, that hee will abhorre in his heart to stamp and tread it vnder his feet. He knoweth now, by his beleefe, that it is so much, that hither to he hath set too little

tle by it, and is ashamed thereof. Therefore for the residue of his life, he purposeth to take better heed to himselfe, than before he did. Because he seeth by his faith the grieuousnesse of Gods anger, the foulnesse of sinne, the greatnesse of Gods mercy and of Christs loue towards him, he will now be heedie to pray vnto God to giue him his grace accordingly; that as with his eyes, and tongue, hands, and feet, &c. he hath displeased God, doing his owne will: euen now with the same eyes, tongue, &c. he may displease his owne selfe, and doe Gods will: Willingly, will he not doe that which might renue the death of the Sonne of God. He knoweth he hath too much sin vniwillingly in him, so that thereto hee will not adde willing offences.

This willing and witting offending and sinning, whosoever doth flatter himselfe therein, doth euidently demonstrate and shew, that he neuer yet indeed tasted of Christ truly. Hee was neuer truly perswaded, or belæued, how foule a thing sinne is, how grieuous a thing Gods anger is, how ioyfull and precious a thing Gods mercy in Christ is, how

exceeding broad, wide, high, and deepe Christs loue is: Perchance he can talke and speach of faith, but yet truly in part he neuer felt it.

For if he did once feele this reuelling Consolation inward, then would hee bee so farre from continuing in sin, willingly and wittingly, that wholly and heartily hee would giue ouer himselfe to that which is contrary, I meane to a new life, renouncing his youth, euen as the Eagle doth.

For as we, being in the seruitude of sin, demonstrate our seruice, by giuing ouer our members to the obeying of sin, from iniquity to iniquity: euen so, we being made free from sinne, by faith in Iesus Christ, and endued with Gods Spirit, a Spirit of liberty, must needs demonstrate this freedome and liberty, by giuing ouer our members to the obedience of our spirit: by the which we are led and guided from vicerue to better, and all kind of holinesse. As the unbelieuers declare their vbeliefe, by the working of the euill spirit in them outwardly the fruits of the flesh: euen so the believers declare their faith, by the working of Gods Spirit in them

them outwardly the fruits of the Spirit. For as the Devill is not dead in those which are his, but worketh still to their damnation: so is not God dead in them which be his, but worketh still to their saluation. The which working is not the cause of the one or the other being in any: but only a demonstration, a signe, a fruit of the same: As the Apples is not the cause of the Apple-tree, but a fruit of it.

Thus then you see briefly, that newnesse of life is not indeed a part of Penance, but a fruit of it, a demonstration of the iustifying faith, a signe of Gods good Spirit possessing the heart of the penitent: as the old life is a fruit of impenitency, a demonstration of a lip-faith, or vabehewe, a signe of Satans spirit, possessing the heart of the impenitent, which all those be that be not penitent.

For meane I know none: He that is not penitent, the same is impenitent: he that is not gouerned by Gods Spirit, the same is gouerned by Satans spirit. For all that be Christians are gouerned with the Spirit of Christ, which spirit hath his fruits. All other that be not
Christ,

Christs, are the Devils. Hee that gathereth not with Christ, scattereth abroad.

Therefore my dearely beloued, I beseech you to consider this, and deceiue not your selues. If you be not Christs, then pertaine you to the deuill: of which things the fruits of the flesh doe assure you, as whoredome, adultery, uncleannesse, wantonnesse, idolatry, witchcraft, enuy, strife, contention, wrath, sedition, murder, drunkennesse, gluttony, blasphemy, slothfulnesse, idlenesse, vaine talking, flandering, &c. If such like fruit as these grow out of the trees of your hearts, surely, surely, the deuill is at Inn with you, you are his birds: whom when he hath well fed, he will bzoach you, and eat you, chaw you, and champe you world without end, in eternall woe and misery. But I am otherwise perswaded of you all. I trust you be all Christ Iesus his people, and his children, yea, and his brethren by faith.

As ye see your sins in Gods Law, and tremble, and sigh, sorrow, and sob for the same: euen so you see his great mercies in his Gospell and free promises, and therefore

foze are glad, merry and ioyfull, fo2 that you are accepted into Gods fauour, haue your finnes pardoned, and are endued with the good Spirit of God, euen the Seale and Signe Manuel of your election in Christ Iesus, euen besoze the beginning of the World.

The which Spirit, fo2 that he is the Spirit of life giuen to you, to worke in you, with you, and by you here in this life satisfaction and holinesse, whereunto you are called, that ye might be holy, euen as your heauenly Father is holy: I beseech you all by admonition, and warning of you, that you would stirre bp the gifts of God, giuen to you generally and particularly, to the edifying of his Church, that is, I pray you, that you would not molest the good Spirit of **G D D**, by rebelling against it, when it prouoketh and calleth you to goe on fo2wards, that he which is holy might yet be more holy, he which is righteous, might be more righteous; as the euill spirit moueth and stirreth bp the filthy to be yet more filthy, the couetous to be more couetous, the wicked to be more wicked.

Declare you now your repentance,
by

by woꝝkes of Repentance. Bring forth fruits and woꝝthy fruits.

Let your sorrowing for your euils demonstrate it selfe, departing from the euils you haue vsed.

Let your certainty of pardon of your finnes through Christ, and your ioy in him be demonstrated, by pursuing of the good things which Gods Word teacheth you. You are now in CHRIST IESVS, Gods workmanship to doe good woꝝkes, which God hath prepared for you to walke in.

For the grace of God that bringeth saluation vnto all men, hath appeared, and teacheth vs that we should deny vngodlinesse and worldly lusts, and that we should liue soberly, righteously, & godly in this present world; looking for that blessed hope and glorious appearing of the mighty God, and of our Saviour Jesus Christ, which gaue himselfe for vs, to redeeme vs from all vnrigheteousnesse, and to purge vs a peculiar people vnto himselfe feruently giuen vnto good woꝝkes.

Again, Titus 2. For we our selues also were in times past vnwise, disobedient, deceiued, seruing lusts, and diuers pleasures,

fores, living in maliciousnesse and enuy, full of hate, and hating one another. But after that the kindnesse and loue of God our Saviour to manward appeared, not by the deeds of righteousnesse which we wrought, but of his mercy he saved vs by the fountaine of the new birth, and with the reuiving of the holy Ghost, which he shed on vs abundantly, through Iesus Christ our Saviour; that we once iustified by his grace, should be heires of eternall life through hope. This is a true saying. But I will make an end, for I am too tedious.

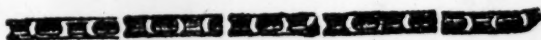
Dearely beloued, repeat your sinnes: that is, be sorry for that which is past, beleeue in Gods mercy for pardon, hold deeply soeuer you haue sinned, and both purpose and earnestly pursue a new life, bringing forth worthy and true fruits of Repentance: As you haue given ouer your members from sinne to sin to serue the Deuill; your tongues to sweare, to lie, to flatter, to scold, to test, to scoffe, to beastly talke, to vaine iangling, to boasting, &c. Your hands to picking, groping, idlenesse, fighting, &c. Your feet to skipping, going to euill, to dancing, &c. Your
cares

eares to heare fables, lies, vanities, and
 euill things, &c. So now, giue ouer your
 members to godlinesse, your tongues to
 speake, your eares to heare, your eyes to
 see, your mouthes to taste, your hands to
 worke, your feet to goe about such things
 as may make to Gods glory, sobriety of
 life, and loue to your brethren, and that
 daily more and more diligently: for in a
 stay to stand you cannot, either better or
 worse you are to day than you were ye-
 sterday. But better, I trust, you be if you
 marke my Theame; that is, Repent you.
 The which thing that you would, as be-
 fore I haue humbly besought you, euen
 so now, yet once more I doe again beseech
 you, and that for the mercies in Iesus
 Christ our Lord: Repent you, repent you,
 for the Kingdome of Heaven (that is, a
 Kingdome full of riches, pleasures, mirth,
 beauty, sweetnesse, and eternall felicity)
 is at hand. The eye hath not seene the
 like, the eare hath not heard the like, the
 heart of man cannot conceiue the trea-
 sures and pleasures of this Kingdome,
 which is now at hand to such as repent,
 that is, to such as are sorry for their
 sinnes, beleeue G O D S mercy through
 Christ,

Christ, and earnestly purpose to leade a new life.

The God of mercy, through Christ his Sonne, grant vs his holy Spirit, and worke in our hearts this sorrow, faith, and new life, which through his grace I haue spoken of, both now and for euer. *Amen.*

(* *)



FINIS.

